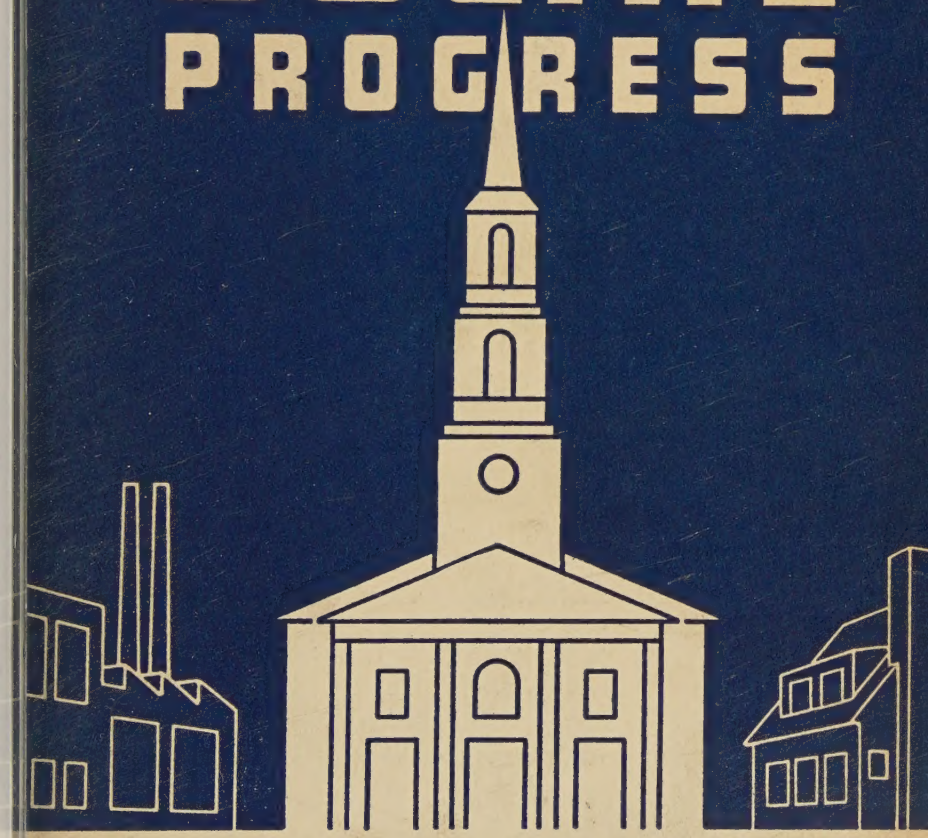
SOCIAL PROGRESS



The Christian Way to Think about Man

Educational Leadership in Democracy

The Failure of Repeal

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Social Progress

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SOCIAL PROGRESS

VOL. XXX JUNE, 1939 No. 1

Social Progress Resumed

An Editorial Statement

WITH this issue, SOCIAL PROGRESS resumes publication suspended temporarily with the issue of December, 1937. The next issue will appear in September, 1939, and the magazine will be published monthly thereafter except for the summer months of July and August.

SOCIAL PROGRESS, as the organ of the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, will endeavor to fulfil the charter of the Department as prescribed by the General Assembly of 1936:

"First, the recognition of the truth that righteousness can be realized in the complex conditions of modern life only through the application to all human affairs of the principles of the Kingdom of God as taught by Jesus Christ; that the Presbyterian Church is under obligation to show how these Christian principles apply to all social, moral, economic, national, and international relationships in our day.

"Second, a constructive, coordinated and comprehensive program in terms of definite objectives for the whole field of social welfare."

Within the broad provisions of this charter, the magazine will operate to bring information, interpretation, and guidance to all ministers and laymen who take literally the command of Jesus to love God and their neighbors and who recognize, as he did, that justice, mercy, and faith are the weightier matters of the law. In a period of social disillusionment, Christian believers in brotherhood must not lose heart. "It is not too late to build a better world." We build with Christ the Master. The story of that building is the theme of SOCIAL PROGRESS and the fulfilment of "Thy Kingdom come."

CHARLES J. TURCK,
ELSIE G. RODGERS, *Editors.*

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The Agony of God

*By Georgia E. Harkness**

I listen to the agony of God—
I who am fed,
Who never yet went hungry for a day.
I see the dead—
The children starved for lack of bread—
I see and try to pray.

I listen to the agony of God—
I who am warm,
Who never yet have lacked a sheltering home.
In dull alarm
The dispossessed of hut and farm
Aimless and "transient" roam.

I listen to the agony of God—
I who am strong,
With health, and love, and laughter in my soul.
I see a throng
Of stunted children reared in wrong
And wish to make them whole.

I listen to the agony of God—
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell
To bring His Kingdom nigh.

* Professor of religion at Mt. Holyoke College.

The Christian Way to Think About Man

*By Hugh Thomson Kerr**

THE question which is thrusting itself into our bewildered world is the age-old question, "What Is Man?" Behind all the political philosophies which are competing for our vote, this question intrudes. Behind the searching criticism that pervades modern literature and perplexes social scientists, this primary issue is constantly demanding consideration.

One of two answers is given. There is no third answer. There is the answer of the materialist and it is as old as history. It is stated by the preacher of Ecclesiastes: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" That is an old philosophy which is now being given a modern setting. The other is the Christian answer:

"Life is real! Life is earnest!
And the grave is not its goal.
Dust thou art to dust returnest
Was not spoken of the soul."

The final answer to this age-old question will determine whether our civilization is going back to paganism or on with Christ.

It is important for us that we renew our understanding of the Christian way to think about man. We may begin with a reference to the great classic passage on this subject. It has both an Old Testament and a New Testament setting. We will go to the New Testament. "What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we see Jesus who hath been made a little lower than the angels, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man."

The Bible exhausts language in speaking of the transitoriness of the life of man. His life is a pilgrimage. He has no abiding city. He is a ship on an uncharted sea—a ship that

* Pastor of the Shadyside Presbyterian Church, Pittsburgh. "What is man that thou art mindful of him?"—Hebrews 2: 6.

passes in the night. His life is a shepherd's tent, seen in the evening at the hour of rest, and in the morning the place that knew it once knows it no more. His life is a weaver's thread that is cut before the pattern is perfected; a dream, a sleep, a tale that is told, a flower of the field beautiful in the morning but dying at the close of day, grass that groweth up and withereth, water spilt upon the ground.

The sense of man's insignificance, however, is not the final explanation of his being. What is man, that God should be mindful of him? That is a fact to be reckoned with. The eternal God has been mindful of man and has visited him. There must be something behind that divine visitation. It has dignified man, lifted him above nature, revealed the fact that between God and man there is kinship. "Thou madest him a little lower than God." Man is the crown and glory of creation because he possesses the nature and character of God. "God created man in his own image, in the image of God created he him."

It is only when we get this point of view that we understand what progress and salvation mean. It is only when we stand at the foot of the cross and know that Christ died for men, that he loved them and gave himself for them, that we understand the significance of life. True civilization is not in things but in persons. It is not interpreted by modern machinery and mechanical inventions but by the freedom, equality, and liberty of our common humanity. True civilization means the crowning of man and his lordship over all created things. It means that no man can dare speak of people as food for powder. It means that no man, no matter who he is, will ever dare to say, "What are a hundred thousand men to me?" It means that no man has a right to traffic in any kind of trade which brings desolation into the homes and hearts of the children of men. It means that no man shall exploit little children for gain. It means that no one will ever dare oppose the missionary propaganda which seeks to lift men from darkness into light, for are they not all His children? It means that political parties must not create class bitterness or appeal to passions that belong only to the lower nature of man. This is the moral message of our age. There is only one way of finding the highest values and that is by creating a new spirit which will realize the dignity of our humanity and which will comprehend the infinite value of every single life as we view it through the eyes of Christ.

What is man? Can we find anywhere a true specimen? Must we be satisfied with the broken failures we see about us? The Scripture word says: "We see not yet all things subjected to him. But we see Jesus." That is a strange way to reason. Is

there any real connection in the argument: "We see not yet all things subjected to him. But we see Jesus"? We do not see man crowned but we see Jesus. Is there any hope there? Surely there is. We see not yet all things subjected to him, but we see Jesus, and Jesus is a man, and we see him crowned and glorified. You say one robin does not make a summer. Are you so sure of that? If there is one robin, others will follow and summer will soon be here. You say one flower does not make spring. Are you so sure of that? If we see one flower breaking through the sod, even though the snow is still on the ground, we know that there will be others and that soon the garden will be full of bloom, and what one flower and one robin are to the springtime and the summer, Jesus is to our humanity. We see not yet all men crowned, but we see Jesus. We see him and he is crowned with glory and the prototype and goal of all mankind and in his train the generations follow.

There is something else. Jesus is not only our example. He is our empowerment. He not only champions manhood in himself, he champions it in us: "In that he himself hath suffered being tempted, he is able to succor them that are tempted." If Christ only challenged us as an example, he would be, as he indeed is, our condemnation. Jesus is more than specimen. He is Saviour and Lord. What he is, he will help us to be. He is more than pattern. He is power. He is more than example. He is spiritual energy. He is more than the model. He is more than the goal. He is the guide who leads us to the goal. He is the living inspiration of our life, the master light of all our seeing. The Greeks have a story of a god who entered the cold, crude marble and made it, as it were, live with the winsomeness and warmth of the divine life. What the Greeks sought after, Christianity has realized. "We see Jesus." "We know not what we shall be, but we know that when he shall be made manifest, we shall be like him."

This is Christianity's answer to the question, "What Is Man?" Man is more than the sum of his instincts and impulses. He is something other than his environment and his social conditions. He is something beyond the history that has helped make him. He needs more than "a planned economy." There is something about him that is beyond nature, beyond heredity, beyond communism, beyond the state which would make him subservient to its demands. The state was made for man, not man for the state. The essential thing about man is that God has spoken to him and this Divine Word is his credential by which he is privileged to claim sonship with God and fellowship in the Christian community.

Educational Leadership in Democracy

*By George V. Denny**

THE impact of science on society has magnified the importance of leadership a thousandfold. Picture the differences between the isolated individuals of a hundred and fifty years ago, and every human being within the sound of my voice today. As members of the world's greatest self-governing democracy, we are asked to have intelligent opinions about the situation in Europe, in the Orient, in South America, the matter of foreign propaganda in this country, our neutrality legislation, our foreign relations, federal spending, relief, farm surpluses, the money problem, tensions between government and business, capital and labor, in addition to local and domestic problems *ad infinitum*. Is it any wonder that our institutions for mental cases are full and overflowing? Is it any wonder that people predict that youth is ripe for a Hitler in America? Is it any wonder that you hear people on street corners, in business offices, and in private homes, say, with a shrug of their shoulders, "Well, it's too much for me, I just can't make it all out." It is patently absurd for each of us to attempt to be an authority in all of these fields today. But if we are to enjoy the advantages of a civilization based on machinery, we must provide competent economic, social and political leadership in each field to cope with these problems.

Democracy is fast degenerating into an arithmocracy, if I may borrow a word from my friend, Dr. Anspacher. "Are there, then, more wise men in the world than fools?" asks Dr. Stockmann, in Ibsen's *An Enemy of the People*. What has become of our theory of representative government? We don't like our Congressmen to be rubber stamps; yet you and I elect them, and then, acting in response to the voice of a radio demagogue, an organized pressure group, or a subtle propaganda campaign, proceed to tell them how they ought to vote on each measure.

We seem to go from one extreme to another. Either we pay no attention to our representatives except around election time, or, goaded into action by some self-interested pressure group, we assume responsibility for telling our Congressmen just how they should do their jobs. Intelligent counsel on the part of the voters writing to their representatives is one thing, but the avalanche of letters and telegrams that descend

* President, The Town Hall, Inc. These excerpts are from Mr. Denny's address at the Town Hall Luncheon in honor of S. K. Ratcliffe, British journalist and author, April 12, 1939.

on Washington and our state capitals as the result of inspired propaganda is a prostitution of the democratic process that should be stopped. It is harmful to both electorate and good leadership. It makes puppets of our legislators, and is it not obvious that we cannot hope to educate one hundred and thirty million puppeteers to cope intelligently with the complex problems of our day?

Why do our best-educated and best-equipped citizens stay out of politics? Why do we, in general, leave the matter of selecting candidates to a political machine dominated by ward heelers and political bosses? Unless democracy demonstrates its ability to throw up into positions of leadership the best and most capable individuals it can produce, it will not be able to meet the challenge of totalitarianism. I say to you in all seriousness, we are facing a fight for survival. It will not necessarily be the survival of the fittest, but it will be the survival of those who can furnish the most effective leadership, the kind of leadership that will reach the masses of the people in terms that they can understand.

It is here that education has failed us. It has been my privilege to be a member of two university faculties, and I admit with a sense of profound regret that as soon as a teacher becomes what is generally characterized as popular—that is, when he develops a capacity to talk or write interestingly for a wide public—the envy of his colleagues expresses itself in a whispering campaign to discredit him. He is not scholarly. He is not dignified. As one young instructor put it to me: "My promotion depends upon the number of dry articles I write for academic journals that nobody reads."

Have we so soon forgotten that the greatest teacher of all, Jesus of Nazareth, used methods to get his message to the masses that would be characterized by today's academicians as pure showmanship. He wrought miracles and made predictions about the future life. He talked to the people in simple parables and told them stories of rare beauty. He did not rely upon logic or reason. He knew how to reach the hearts of men, and did.

I have reminded some of you before of the incomplete inscription on the front of Town Hall, "Ye shall know the truth and the truth shall make you free." The full sentence reads, and you will find it in the eighth chapter of Saint John, "If ye follow in my word, then ye shall be my disciples indeed, and ye shall know the truth, and the truth shall make you free." Quite a different meaning from the one generally quoted. The poet Goethe has shown us the futility of the search for truth via the rational process, and those of you who are familiar with *Faust,* Part Two, will recall that Faust finds the only satisfactions in life come

through doing good works for his fellow men.

You and I are custodians of civilization at this moment of history, and if we have faith in the vitality and force of human personality, we must supply the leadership that will prevent our generation from being engulfed in another dark age.

The great Danish philosopher, Kierkegaard, uses a word "existential" which I can best describe as a balanced functioning of mind, body, and spirit. The rational process has served us well to enable us to build great highways, the automobile, the airplane, the modern systems of transportation and communication, but in the field of human relations it has proved pitifully inadequate. Men are not moved by appeals to reason, for instinctively they know that reason is too often the servant of the other man's will. Give me control of our sources of information and communication, and if I wished, I could have this country at war in a week, or less. The dictators hold their populations in subjugation because they give them the reasons they choose to justify their acts.

I hope it is clear that I am not advocating the abandonment of the rational process. I am advocating, however, that we should use all of our capacities: mind, body, and spirit, or, if you prefer, the will, rationality, and conscience. Our Danish philosopher would refer to this balance as "existential."

In short, we must pattern our educational and religious leadership after the methods of the great teacher of Nazareth. In order to reach the warm heart of humanity we must be warm-hearted ourselves. We must be understanding and sympathetic with the problems of those less fortunate than ourselves. If we would advance the cause of justice we must be just ourselves in our dealings with our fellow men. If we would have peace with democracy, we must produce leaders who are great teachers, teachers who have the capacity of drawing out the best in human nature. We cannot stand back on our dignity if we are going to save the most priceless treasures of advancing civilization—individual freedom and respect for human personality.

The Failure of Repeal

*By Senator Morris Sheppard**

AS WE observe the gathering concern over conditions now surrounding the consumption of alcoholic liquors it becomes apparent that the so-called control laws following repeal have failed either to control the traffic or to promote temperance.

Recently the American Association for the Advancement of Science announced the appointment of a research council composed of distinguished scientists to deal with the problems of alcohol, declaring that the alcohol problem has become one of the major perplexities of our civilization.

Whatever may be our individual views on liquor, we cannot avoid the admission that when so eminent a scientific body as this considers it necessary to conduct special research in the problems of alcohol, the liquor question is still far from an adequate solution. * * * * *

It was said by the present Federal Alcohol Administrator in an address before the National Alcoholic Beverage Control Association at Portland, Oregon, in August 1938 that during a recent visit to his native state he was told everywhere he went that the on-premises retail establishments were being operated so much in defiance of public opinion that they were fast creating conditions that promised severe rebuke at the hands of the people, that these complaints and protests were not aimed at the state officials whose duty it was to enforce the law and regulate the retail sale of beer, but at the operators of these places. * * * * *

In his annual reports to Congress for each of the last three years the Federal Alcohol Administrator has made recommendations growing out of his experience for the better administration of the federal laws relating to intoxicating liquor. These recommendations have included such legislation to protect the states against unlawful importation as is called for by the Twenty-first Amendment to the United States Constitution. These recommendations have also included a proposal to subject brewers committing offenses in interstate commerce to the same penalties as are now provided against distillers, as well as the enactment of measures against the use of certain interstate facilities, such as the radio and the press for the transmission of liquor advertising across state lines. In his report to

* Senator Sheppard is the senior senator from Texas and is the author of the Eighteenth Amendment. This statement is part of his address delivered in the United States Senate on January 16, 1939 on the nineteenth anniversary of the Eighteenth Amendment.

the Seventy-fifth Congress on January 5, 1938, the Administrator said that it was his opinion that the social aspects of the beer and ale industry demand as much regulation as do distilled spirits or wines.

Although these recommendations have been made annually for three years, no action by Congress has as yet been taken.

In Los Angeles, California, the municipal authorities were faced with an increase of 354 per cent in arrests for drunkenness since repeal, while the total of arrests for all causes increased only 41 per cent, and with a demand for a thousand additional police to enforce the law. The Council directed the Bureau of Budget and Efficiency of that city to prepare a report pertaining to police activities and liquor costs. The bureau reported that the work incident to alcoholic liquor presented a tremendous problem to the police department, that the immense burden occasioned by the liquor traffic for the past few years with no appreciable increase in revenues available for additional police officers had resulted in a substantial weakening of other types of police protection, and that the work of the police in connection with drunkenness since intoxicating liquor had been legalized and police costs incident thereto were more than twice what they were before. * * * * *

Churches continue to denounce the liquor situation. Many of them during 1938 made pronouncements of most vigorous character.

The General Assembly of the Presbyterian Church in the United States of America, at Philadelphia, in May 1938, declared its belief that the country had taken a long backward step in repealing the Eighteenth Amendment and pledged that Church to unite with other Christian bodies in working and praying for a return of national prohibition.

Similar declarations were made by the Southern Baptist Convention, the Northern Baptist Convention, the Cumberland Presbyterian Church, the Reformed Church in America, the Methodist Church, South, and the United Presbyterian Church.

Under national prohibition the beverage liquor traffic was an outlaw. Wherever it existed it did so furtively or because some official had not discharged his constitutional duty. Those who drank did so either by searching out the purveyor of the illicit commodity or by establishing a contact with someone who was engaged in an illicit enterprise.

Today the brand of the outlaw has been removed from the beverage liquor traffic. It exists everywhere either as a trade licensed by the Government or in some jurisdictions operated directly as a function of the state. Instead of the customer seeking the drink, the drink trade now seeks the customer. Every facility known to modern publicity methods has been seized upon by the

trade to stimulate the sale and consumption of that which always has been productive of social abuses.

Those abuses are now legion. We find intoxicating liquors confronting men, women, and children with the drink temptation in almost every place where the business of life is conducted. Women and children were denied admission to the old-time saloon. At present three times as many women and girls are working in liquor-selling places as there are women students in the public universities, colleges, and teacher normals of the country. Women customers of such places are becoming so constant and so numerous that to the old problem of the drinking father has been added the new problem of the drinking mother. * * * * *

There are now three times as many retail liquor establishments in the United States as there were before national prohibition. They are to be found in department stores, drug stores, hardware stores, food stores, shoe stores, and restaurants. They are scattered everywhere—in residential sections, in rural areas, and in regions inadequately policed. * * * * *

We are conquering infantile paralysis, social disease, malaria, smallpox, rabies, pellagra, yellow fever, diphtheria and tuberculosis. Pneumonia and cancer cannot always evade us. Yet men seriously handicap these efforts for their physical redemption and salvation by *drinking alcohol*, which undermines resistance to all forms of disease, and makes their bodies carriers of infection even for the mother and for the child yet unborn.

Medical science is engaged in the task of prolonging our lives, of reducing infant mortality, mitigating the ills of childhood, youth, and middle age, and prolonging those years now about to be made economically secure by beneficent old-age legislation. But apparently millions are unwilling to grow old without the afflictions of alcohol. If ever there was a paradox, the liquor drinker presents it.

It never will be possible to drink alcohol with physical safety. Alcohol is not by nature intended for beverage use. Its chemical properties and attributes are destructive of living tissues; and you cannot change human tissue to give it immunity from such destruction.

Mankind strangely has tolerated many evils. Lack of knowledge, lack of courage, and the inability to overcome inertia have contributed to that tolerance. But the age in which we live is no longer willing to tolerate removable sources of suffering, waste, disease, and inefficiency. One of such sources is beverage alcohol. In the interest of a higher and more efficient civilization beverage alcohol must be destroyed.

Religion at the Fairs

IT IS always dangerous to identify religion with any human activity. The human activity is more likely than not to have in it elements of evil. Yet religion that is not connected with human activity is meaningless. Hence, religious-minded people who may question some of the projects of the San Francisco and New York Fairs are grateful for the recognition that has been given by each fair to religion.

At the Golden Gate International Exposition in San Francisco, the Temple of Religion and Tower of Peace are symbols of cooperation replacing competition in religious circles and understanding overcoming prejudice. Rabbi Rudolph I. Coffee is general chairman. Rev. Stanley A. Hunter, pastor of St. John's Presbyterian Church, Berkeley, is chairman of the speakers' committee. A technicolor film visualizes the story of America's achievement of religious tolerance.

The Biblical Garden contains many of the trees and flowers mentioned in the Bible. Interesting archaeological treasures have been gathered by Dean C. C. McGown, of the Pacific School of Religion. A 200 year old carving of the Lord's Supper is on exhibition. Murals by Camille Solon, Jose Moya del Pino, John Garrity, and Franz Bergmann are the art features.

At the New York World's Fair Temple of Religion, all programs have been arranged "to demonstrate that men may differ deeply in religious belief while maintaining mutual respect and working together as American citizens in common undertakings, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice will be the standards of human relationships." The speakers at the dedication represented all faiths.

All music programs in the temple will be based on the religious motif. Choruses, symphonic music, and song recitals will be dominant. Pageants and dramas will be presented within the temple or on the terrace. A Jewish rabbi, a Protestant clergyman, and a Catholic priest are on duty to consult with any inquiring person.

The *New York Times* commented editorially on the dedication of the temple: "The twelve hundred Catholics, Protestants, and Jews who dedicated the Temple of Religion did not go there looking for an argument about whether one should wear a hat in church, or kneel or stand up to pray. No private armies stood guard to enforce order or conformity of opinion. For it happened that there existed among these differing people one sentiment strongly held in common: a reverent belief in the Lord God."

The World Mission of the Church

*By Katharine V. Silverthorn**

A LITTLE refugee girl from Germany was coming into London by train. As she saw the long rows of houses, factories, and great smokestacks, she began to cry. When asked what was the matter, she sobbed, "Oh, they haven't any view."

This seems one of the troubles with many Christians. Their view of life and the world is so restricted. There is no better cure for provincialism than to catch a glimpse of the world with all its need as our Lord sees it.

If we could have wafted on a magic carpet thousands of such parochial Christians to the recent conference at Madras, India, what would they have seen? The beautiful modern Christian college on its charming campus at Tambaram, 16 miles outside the great Indian city of Madras. Gathered there were 471 persons, appointed delegates and representatives from 69 different countries. It was the world in microcosm. This conference was made possible by 150 years of the missionary enterprise. The men and women gathered there were the product, some of them second, some third, and some fourth generation Christians. They could hold their place with any group in strength of Christian character, in culture, in education, and in debate. One of the American delegates said the Chinese were an especially brilliant and outstanding group, so much so that some one characterized the situation thus: "This is a world conference led by the Chinese."

The old word "ecumenical" now again coming into use, implies that there is about the church a universality co-extensive with the inhabited world—the *ecumene.*

It has not been until this relatively recent period of the last 150 years that in a large part of the world there has been a church effectively present. It would not be possible to talk about the ecumenical movement or even about an ecumenical church were it not for the missionary movement. Today the holding of a Christian gathering without representatives present from the churches of India, China, Japan, Africa, as well as from Europe and North and South America would be regarded as an unwarranted proceeding. This is due, under God, to the missionary movement, that amazing manifestation of the authentic Christian spirit of witness and commission.

Today we can point to a world-

* General Director, Department of Missionary Education of the Presbyterian Board of Christian Education.

wide Christian community, and urge with seriousness that it has something important, perhaps decisive, to say to those who search anxiously for the principles of world community. How many Christians realize the astonishing expansion of Christianity that has taken place during the last century and a half? We twentieth century Christians should not be ignorant about the actual achievement which God has made possible in our time, an achievement which is perhaps the most astonishing in all Christian history.

The conference was called by the International Missionary Council which is made up of 30 or more national or territorial Christian councils. Three years were allowed for preparation. A considerable amount of material was produced and made available to all delegates for preliminary study. A series of studies on the economic basis of the church was prepared by Dr. J. Merle Davis as director of the Department of Social and Industrial Research and Counsel. This was prepared in cooperation with many individuals, groups, and institutions in India, China, Japan, the Philippines, and the Netherlands Indies.

These studies were used as a basis for the discussion and findings of the group who studied at Tambaram "The Church and the Changing Social and Economic Order." This is one of the most interesting of the chapters in the Madras report and findings published by the International Missionary Council under the title "The World Mission of the Church" (50 cents). The economic situation was faced with conviction and fearlessness. Here is one of the pronouncements: "As to whether we should center upon individual conversion or upon social change to realize this Kingdom of God, we reply that we must do both. The power of the social order to affect the individual under it is tremendous. In India, for instance, the social order molds 350,000,000 people every 30 years, each generation, into its own image. In the interests of individual conversion we must demand social change, for we see clearly that evil can be in the individual will and also in the collective will. There is such a thing as an evil system. Shall we rescue the wounded in war and not strike at the war system? Shall we pick up the derelicts of a ruthlessly competitive order and give them charity and yet fail to cooperate with the policies of governments and public bodies when they seek to substitute justice for injustice and opportunity instead of charity?

"Since man lives not in isolation but in community, he can have more abundant life only as the church brings to bear upon every community problem the compassion of Christ, interpreting words of love in deeds of love. Increasing the fruit-

fulness of the land, raising the level of literacy and intelligence, providing wholesome recreation, turning slums into homes, rescuing people from financial exploitation or trying to prevent such sin, directing the energies and the social instincts of youth into channels of wholesomeness and service—all these are the blessed touch of the hand of Christ when done by men and women filled with the love of Christ and equipped with special knowledge and skill for the task."

The central theme of the Tambaram meeting was the upbuilding of the younger churches as a part of the historic universal Christian community.

It was generally agreed that nothing was so vital to the whole Christian movement as the consideration of the church itself, the faith by which it lives, the nature of its witness, the conditions of its life and extension, the relation it must hold to its environment, and the increase of cooperation and unity within it.

Though less rich in ecclesiastical scholarship than the Oxford and Edinburgh meetings, the Tambaram meeting contained within its membership more knowledge of the actual work of the Christian Church throughout the world than has ever been assembled and the findings should be read as the work of men and women who believe, with great and detailed knowledge, that these things which they say ought to be said and that the plans which they put forward are needed, timely and feasible. The separate sectional reports vary in style and method of address, reflecting in this the wide diversity in the men and women to whose leadership their form is due. But it will be found that there are few questions to which thoughtful people have given utterance as they have pondered over the missionary enterprise of the whole church during recent years to which some answer is not given here.

Through these days together in Tambaram, men and women of the whole Christian Church were drawn together in fellowship and comradeship, and a feeling grew that God was manifestly at work leading his people to show forth a unity that may convince the world of God's love revealed in Jesus Christ.

Here is an opportunity for the American Church to face, with the other Christians of the world, the present task and witness of the church for such a day as this. We of the older churches have much to learn from the Christians of the younger churches. We need to plan and to work together for the coming of the Kingdom of God.

"Where brute force stalks the earth, the church is summoned! What will be the answer of the American branch of that World Church Community?"

Where Cross the

General Assembly The 151st General Assembly of the Presbyterian Church in the United States of America, meeting in Cleveland for a seven-day session beginning Thursday, May 25, will face many important items affecting the church and social problems. The principal one is the report from the Stated Clerk concerning the vote of the 276 presbyteries on the proposed revision of Chapter XXIII of the Confession of Faith. If two-thirds of the presbyteries have approved the revision, the 1939 General Assembly will decide whether to accept the revision or to reject it. If the necessary two-thirds of the presbyteries have not approved, then the proposed revision is lost.

Questions of organic union with the Protestant Episcopal Church and with the Presbyterian Church in the United States (Southern) will also be before the Assembly. The progressive moves that have been made during the past year warrant the hope of closer relations in the years ahead between these three great churches and, it is hoped, with others. The Methodist union has given tremendous impetus to all plans for closer cooperation among the Protestant churches.

A third issue will be the question of providing in all Presbyterian churches full social security for all employees. These employees are not protected under the Social Security Act of the Government. This exemption has been granted largely because of pressure from church groups. The protection of such employees is, therefore, a primary obligation of the churches. The report of the Committee on Social Education and Action will include pronouncements on many social themes and will doubtless provoke the usual friendly discussion as to the meaning of the gospel of Christ in relation to important social issues.

War Clouds With practical unanimity the American press and organized peace groups hailed with approval President Roosevelt's message to Hitler and Mussolini asking for guarantees that they would not attack any of the nations of Europe and the Near East, requesting promises to maintain that peace for at least a decade and offering to take part in discussions looking toward the most practical manner of opening up avenues of international trade. To this message to date (May 15), Mussolini has made no reply and Hitler has replied through a two-hour speech, declining to give the promises requested but stating: "The German Government is prepared to give each of the states named an as-

surance of the kind desired by Mr. Roosevelt on the condition of absolute reciprocity, provided that the state wishes it and itself addresses to Germany a request for such an assurance."

If this reply could be taken at its face value, the war clouds would quickly disappear. The past record of the Chancellor of the German Reich is such that too great credence cannot be put in his words, either by governments or by Christian individuals hopefully looking for signs of peace. The President of the United States has secured from the Feuhrer a public declaration that he will give assurance against an attack on his neighbors and other states if they will ask for it and give a like assurance to Germany. With this assurance on the record, Christians will pray that the nations of Europe will find a way to arrange such reciprocal guarantees. Why not a new universal or multilateral treaty now that will protect all existing territorial boundaries? We know that treaties have been broken before this, but without treaties there is no international law. A second Kellogg pact might hold. It required two attempts before we formed a more perfect union in America. It is worth a hundred efforts to find the basis for a final settlement of the boundary lines in Europe.

American Neutrality

There is great division of opinion in America as to whether the President's course is heading America for war or for peace. It is perhaps a fair statement to say that in the face of the vigorous condemnation expressed by Mr. Roosevelt, the dictator nations are less likely to push their aggression to the point of war with Great Britain and France than they would do if they could count in advance on American neutrality. The present Congress will undoubtedly amend the Neutrality Act in such ways as will permit the United States to ship arms and munitions and material of war to Great Britain and France. Thus, if war breaks out in Europe, America will be in exactly the same position that she occupied in 1914. The analogy is frightful to contemplate. But the war may not come; the aggression of the dictators may be stopped; Britain and France may be able by diplomacy or by force to separate Hitler and Mussolini or to check their expanding ambitions; a world conference is not an impossibility. Meanwhile the world watches every move on this gigantic chessboard. Christians must not lose heart. Christ is still the Prince of Peace. To him we pray for our own nation and for all the nations of the world. Give peace in Thy time, O Lord.

American Mother

Mrs. Elias Compton, Wooster, Ohio, was selected as "The American Mother for 1939" by the Golden Rule Foundation. What a marvelously wise selection. Mrs. Compton is the mother of Dr. Karl Taylor Compton, president of Massachusetts Institute of Technology; Dr. Arthur Holly Compton, professor of physics at the University of Chicago, a Nobel Prize winner; Wilson Martindale Compton, lawyer, economist, and general manager of the National Lumber Manufacturers Association in Washington, and Mrs. C. Herbert Rice, wife of the principal of a missionary college in India.

Mrs. Compton is the widow of Dr. Elias Compton, Presbyterian clergyman, who taught philosophy at Wooster College for 41 years, was dean for 22 years, and died in May, 1938 at the age of 81. Surely the believers in the influence of Christian education may have their faith strengthened by the record of this remarkable family and will rejoice in the new honor that has deservedly come to the "Mother of the Comptons."

Local Option

Approximately 2,000 local option elections were held in the United States in 1938, reports the Anti-Saloon League. These, added to the 7,000 estimated by Captain W. S. Alexander, federal alcohol administrator, to have been held since repeal to the close of 1937, give a total of about 9,000 elections, of which more than 6,000 were won by the drys.

Thirty-five of the states have local option in some form, while 13 do not. Six states permit county local option; 12 may vote by counties or some other unit; 15 by municipalities or townships; one, Delaware, is divided by law into four local option districts; and one, Maryland, provides for special acts of the Legislature to permit local option. The liquor industry has deliberately persuaded legislatures to put obstacles in the way of the expression of public opinion through local option laws. Such laws seem justified by experience. Christian sentiment is coming rapidly to demand clear and simple local option laws. If your state does not have such a law, what are you doing about it?

Captain Alexander recommended that radio advertising and Sunday newspaper advertising be prohibited; that brewers be placed under the permit system and made subject to the fair trade provisions of the Federal Act; and that sales made with knowledge that the alcoholic beverages so purchased are destined for delivery into a state in violation of state law be forbidden. Only one of the measures recommended (the prohibition of radio advertising) has been considered by a congressional committee. The others have been ignored. Why?

News Briefs

WASHINGTON—The Senate Committee on Foreign Relations began hearings on proposed amendments to the neutrality act on April 5. Among the witnesses have been former Secretary of State Henry L. Stimson, Walter Van Kirk representing the National Peace Conference, Bernard Baruch, Professor Charles G. Fenwick, and Dean Helen Taft Manning of Bryn Mawr College (on opposite sides of neutrality revision) and many other authorities. After a month of hearings, it appeared probable that the committee would report a measure allowing trade with belligerents in arms, munitions, and material of war on the cash and carry basis, an amendment that would be distinctly favorable to the powers that control the sea.

NEW YORK—The annual award of the prizes in letters and journalism established under the will of Joseph Pulitzer included the following: Robert E. Sherwood, for his play, "Abe Lincoln"; Marjorie Kinnan Rawlings, for her novel, "The Yearling"; Frank Luther Mott, for his book, "A History of American Magazines"; Carl Van Doren, for his biography, "Benjamin Franklin"; John Gould Fletcher, for his book of verse, "Selected Poems"; Louis P. Lochner, for his distinguished service as a foreign correspondent in Berlin; The Miami (Fla.) Daily News, for meritorious public service in revealing and fighting municipal corruption; and Ronald G. Callvert, for his editorial, "My Country 'Tis of Thee."

LANSING—Governor Luren D. Dickinson, Michigan's 79 year old chief executive, outstanding Prohibitionist and Methodist layman, has startled gamblers and liquor dealers by the vigor with which he has proceeded to secure the exact enforcement of the laws. The governor's attitude is expressed in an address to the people of the state after he had been in office one week: "God gave laws to control and guide in spiritual living. I detect signs of a popular religious revival. Are the increasingly numerous expressions along this line an omen of the willingness of thousands to throw off timidity, subject themselves to charges of being pessimists and back numbers, in a superhuman effort to prick public conscience into active warfare against present deplorable conditions?"

NEW YORK—The American Institute of Public Opinion gives us a report on what America is reading. Having asked thousands, the Institute reports that one out of every five named the Bible (adults named it oftener than youth); all classes of readers seemed to show an overwhelming preference for historical and romantic fiction.

The twenty most popular books named in 1938 are, in order of preference: The Bible, Gone With The Wind, Anthony Adverse, How to Win Friends and Influence People, The Good Earth, Ben-Hur, Northwest Passage, Little Women, Tale of Two Cities, Les Miserables, Magnificent Obsession, Tom Sawyer, Treasure Island, Count of Monte Cristo, Robinson Crusoe, Ivanhoe, The Green Light, David Copperfield, and The Call of the Wild.

There are three religious books in the list. There is not one smutty, sexy, "sophisticated" book in the whole lot.

KANSAS CITY—More than 900 delegates attended the Methodist Uniting Conference, and voted to hold the first General Conference of the new Church on the last Wednesday of April, 1940. The various boards and agencies of the uniting denominations are being consolidated. Two new bishops James H. Straughn and John Calvin Broomfield were elected by

the delegates representing the Methodist Protestant Church, which previously had had no bishops. Alfred M. Landon, a lay delegate to the convention, spoke on world peace on a nation-wide broadcast under the auspices of the Methodist Episcopal World Peace Commission.

WASHINGTON—Miss Marian Anderson, Negro contralto whose voice has been called "the rarest of our time," sang on Easter Sunday to 70,000 persons assembled on the terrace crowned by the Lincoln Memorial. Permission for the free concert was granted by Secretary of Interior Harold Ickes who presided. This great concert was the culmination of weeks of controversy following the refusal of the Daughters of the American Revolution to allow Miss Anderson to sing in its Constitution Hall, a refusal that was widely described as evidence of racial discrimination.

NEW YORK—Since Adolf Hitler's coup in Czecho-Slovakia and his seizure of Memel, there has been a rise in sentiment throughout the United States for boycotting goods made in Nazi Germany. The American Institute of Public Opinion, headed by Dr. George Gallup, reported on April 11, that 65 per cent of the voters questioned replied that they would join a movement to stop buying German-made goods. This compares with 61 per cent in December, 1938 and 56 per cent in October, 1938. It was also reported that 78 per cent of the voters approved the special tax imposed by the United States on German-made goods brought into this country.

NEW YORK—A "Badge of Tolerance," emblematic of the spirit and aims of the National Conference of Christians and Jews, has been adopted by the conference for widespread use throughout the country. The badge, which symbolizes the unity of American Protestants, Catholics, and Jews for democracy, freedom, and tolerance, is being issued in the form of a standard-size lapel button, which may be ordered in lots of 100 or more at five cents each directly from the National Conference of Christians and Jews, 300 Fourth Avenue, New York City.

BIRMINGHAM, ALA.—Sunday schools have taken the place of jails in the disciplinary system of Guntersville, Ala., where for five years Mayor E. H. Couch has been sending minor offenders of all ages to Sunday school instead of levying fines or jail sentences. In the course of his experiment, Mayor Couch says that the plan has worked, and that not one of over 100 so sentenced has reappeared before him charged with any crime. "I thought it was better to send offenders to a place where they would be in company of our best citizens rather than to the one place here in Guntersville they are sure to be thrown with our worst," he said.

SAN FRANCISCO—At the present time, the united front of employers seems to be able to deal satisfactorily with the united front of industrial unions (C.I.O.) and the united front of the craft unions (A.F. of L.) The device of setting up a mediation board in which both employers and unions are able to present their troubles and to represent their entire constituency has evolved some gratifying experiences and results. It has not broken down seriously in the past six months.

News From Abroad

BERLIN—The totalitarian conscription of all boys and girls between 10 and 18 years of age for service in Hitler Youth which has exclusive charge of the "physical, mental and moral education of the entire German Youth within the Reich territory outside of the home and school" was decreed April 5 by Chancellor Hitler and Rudolf Hess, deputy leader of the National Socialist Party. Final abrogation of the voluntary principle and introduction of the all-

embracing compulsory conscription is especially significant to the newly acquired territories of Austria and the Sudetenland which are almost entirely Catholic. Voluntary membership in some districts of Germany that are overwhelmingly Catholic had sunk to 70 per cent and less, compared with a national average of 90 per cent. Hitler Youth officials declared that the compulsory membership decree will not abrogate the churches' right to offer religious edification and instruction to boys and girls wanting to take advantage of such offers on a voluntary basis, but the right of Hitler Youth is paramount.

BOMBAY, INDIA—Mohandas K. Gandhi said today that "if ever there could be a justifiable war in the name of humanity, a war against Germany—to prevent the wanton persecution of a whole race—would be completely justified." India's Nationalist leader, writing in his weekly newspaper, said: "If I were a Jew and were born in Germany and earned my livelihood there, I would claim Germany as my home, even as the tallest Gentile may, and challenge him to shoot me or cast me into a dungeon. I would refuse to be expelled or to submit to discriminating treatment."

BERLIN—The Nazi elite guard has just publicly commended a burgomaster in the Ruhr for a new population plan he has put into operation. This is the plan: "If an unmarried woman, 29 years old or over, publicly announces in advance to the authorities her intention of giving a child to the state, and then carefully selects a healthy and 'racially' suitable father, and then bears the child, she will receive a bonus of 500 marks and the town will raise the child until working age."

LONDON—The British Government has adopted universal conscription after nearly 150 years of a voluntary military system (except during the World War). The stress of the diplomatic conflict with Germany and Italy finally convinced the government that these powers would misunderstand British declarations of policy unaccompanied by compulsory military training. The law will present grave problems for the hundreds of pacifists in England who share the views recently expressed by Leyton Richards, "I will not wittingly assist the nation to organize for war."

MADRID—An official statement from Colonel Angel Manzaneque, chief of General Franco's military courts in Madrid, declares that since March 28, when Franco's troops entered Madrid, there has not been a single person shot without trial and only seven persons have been executed in the capital to date (April 29). Forty-three others have been condemned to death, but no death penalty is executed until the personal approval of General Franco is received. (Other newspaper dispatches report the number of executions at a higher figure.—Editor.)

PARIS—Fritz Kreisler, a native of Austria, has become a citizen of the Republic of France. The internationally famous violinist announced he had become a citizen of the country which he describes as "a stronghold in which are intact all ideals which make up human dignity: honor, liberty, and love of art."

PRAGUE—A capacity audience in the National Theatre heard a performance of Friedrich Smetana's symphonic poem, "Ma Viast" (My Country) as the opening of the Prague music festival. Many of the audience broke down and wept as the old Hussite hymn, "You Who Are Soldiers of God," was played. At the close, the audience rose and applauded wildly for ten minutes, while the conductor, Vaclov Talich, sensing the mood of the people, deflected the applause from himself by holding up a copy of the score.

Quotes

Education without religion would fill the world with clever devils.—*Duke of Wellington*

If the church does not give the people leaders and a supreme purpose, leaders will spring up to lead them towards lesser objectives.—*Charles P. Taft*

We have just enough religion to make us hate, but not enough to make us love one another.—*Dean Swift*

Save for 40,000 Negroes who live in appalling poverty, life in Norfolk, Virginia, is pleasantly free of extremes.—*Louis Jaffe* in *The Washington Post.*

The church is a far more inclusive concept than any national state. If I serve the state by going to war or preparing for it, I create schism in the church by setting Christians behind national frontiers, one against another. Why is the nation deemed to be the organization to which I must give my supreme loyalty? Why, if I am already rendering human service (as I believe I am in various ways), must I divert and limit myself to the narrower confines of 'national service'?—*Leyton Richards,* in *The Christian World,* (March 2.)

Emphasis upon personality has been one of the great contributions of Christianity to the world. The employer who thinks he hires brain and brawn, and forgets that he is employing personalities with rights and eternal possibilities, is an enemy to society's welfare. The militarist who sends men to the front to be fodder for cannon or targets for airplanes forgets that he is using human beings with souls with infinite possibilites. No problem is solved aright until in the solution there is a full recognition of the nature of man, that he has a personality which is eternal. —*Dr. Park Hays Miller, Editor, Presbyterian Board of Christian Education, at a state-wide conference for Presbyterian young people at Olivet Presbyterian Church, Harrisburg, Pa., April 30.*

Reach the Children

When Dr. Toyohiko Kagawa began his slum evangelism in 1909, he was advised to work with the children, but he thought if he devoted more time to children than to adults, he would have to wait for 10 or 15 years to establish a church, so he organized a church and tried to convert the drunkards, ruffians and scoundrels of the slums. After 26 years of work, he said, "I must confess that I made a serious mistake. If I had put more energy into the evangelism of children, I probably would have been more successful. With the help of God I probably could have led them to Christ instead of letting them become murderers or prostitutes. I was too impatient to wait the necessary 10 or 15 years for them to become adults."

These words of Kagawa are a challenge to Christian men and women of America where there are 17,000,000 children and young people unreached by the teachings of Christ. Summer offers church leaders an opportunity to reach them through vacation church schools. "How to Plan and Conduct a Vacation Church School," Educational Bulletin No. 610, 25 cents a copy, gives information on the organization and administration of such schools. "They Grow in Vacation Church Schools," free, offers a list of texts, teachers' manuals and project suggestions. "Looking Through the Window" lists supplies, handwork and books for use in the schools. All leaflets are available at Presbyterian Book Stores.

Book Reviews

Union Now

By Clarence K. Streit,
Harpers, New York.
1939. $3.

Union Now is an exciting book. During the next months we shall hear a great deal about it. Some will brand it utopian nonsense—visionary and preposterous—while others will hail the writer as a far-sighted realist. Although now in his early forties, Mr. Streit is a veteran newspaper correspondent, since 1929 representing the *New York Times* at Geneva.

Mr. Streit's plan is both simple and audacious. He proposes a union of the democracies of the North Atlantic. As "founder democracies" he suggests: the American Union, the British Commonwealth (specifically the United Kingdom, Canada, Australia, New Zealand, the Union of South Africa, Ireland), France, Belgium the Netherlands, Switzerland, Denmark, Norway, Sweden and Finland. These, the writer points out, comprise a population of some 300 million, half of whom are in Europe and half overseas; all are experienced in democratic government; all are fundamentally alike in their devotion to political, intellectual and spiritual freedom; and finally, none has been at war with any of the others during the last 100 years, nor does any one of them fear war from any other today.

From the beginning, admission would be open equally to every democracy that would guarantee to its citizens the Union's minimum Bill of Rights. The central government, under a constitution, after the American pattern, would have power to grant union citizenship; maintain a union defense force; and establish free trade, a common money, and union postal and communications services among all union countries. The plan is not, the writer declares, to create an armed league of democracies against the dictators. He believes rather that the union of these democracies who possess among them so large a share of the world's resources would be impregnable and could by their own dedication to peace keep peace in the world. To those who cite the failure of the League of Nations to preserve peace Mr. Streit replies that it failed because it was a league of state governments rather than a union of free peoples.

In the *New York Times* (Feb. 19, 1939) James Truslow Adams says: "In America in 1787 it seemed practically impossible that the states, all jealous of each, with boundary disputes, their own tariffs, conflicting land claims and all the rest, could be united under our present Constitution . . . and we did unite. . . . I am as skeptical as any at the present time, but if all alternatives are futile and this solution is impossible, then what?" This daring book should be read and pondered.

E. G. R.

Best Sellers

Fiction

Grapes of Wrath, by John Steinbeck, Viking Press.
The Patriot, by Pearl Buck, John Day Company.
Wickford Point, by John P. Marquand, Little, Brown Co.
All This and Heaven Too, by Rachel Field, Macmillan.
Harlequin House, by Margery Sharp, Little, Brown Co.

General

Days of Our Years, by Pierre van Paassen, Hillman-Curl.
Reaching for the Stars, Nora Waln, Little, Brown Co.
Autobiography with Letters, William Lyons Phelps, Oxford Univ. Press.
A Peculiar Treasure, by Edna Ferber, Doubleday, Doran.
Mein Kampf, by Adolf Hitler, Reynal & Hitchcock; Stackpole.

The Clue to History

By John Macmurray,
Harpers, New York.
1939. $2.50.

This will prove to be one of the most significant books of our time. The brilliant professor of philosophy of the University of London, author of *Creative Society*, asserts that the Hebrew religious consciousness of the world, completely unfolded in the teachings of Jesus, is the clue to history. One cannot but feel that here is the answer to the economic interpretation of history, and also to religious leaders who deny that God has a purpose in history.

The author defines Christianity in terms of a historic continuity of intention. That intention is rooted in Jewish experience. God is a worker and man works with him to achieve his purposes in history. Jesus stands in this tradition. "My Father worketh hitherto and I work." Through Jesus, the development of Hebrew experience became a universal force in history. He completed the process of prophetic development, released it from the limitations of its national origins and made it a movement for the salvation of the world.

What is God's intention that human history must fulfill? Jesus declares it to be the establishment of God's kingdom on earth, and this is possible only as men adopt as their own intention universally the intention of God for man and seek to realize it. Jesus brought into human consciousness the real purpose of human life, its nature, and the relation it bears to reality as a whole. "The intention of God is a universal community of mankind, based on love." Any resistance to this intention defeats itself. The leaven will leaven the whole lump.

Into this analysis of the course of human affairs, Dr. Macmurray has poured a stream of illustrations ranging from the contrasting contributions of Greek and Roman thought to the central problem of history to the answer that Hitler attempts to give in our day. Boldly the author declares that Hitler is right when he claims that he must suppress the Jews if he is to unify Germany on the Hitler plan. "For Hitler, the Jewish consciousness is a poison. I have learned from the greatest genius of the Jewish race to recognize it as the Water of Life." But Hitler cannot succeed, for by opposing the Jewish concept of the community of persons, he universalizes it and hastens the triumph of the positive reality of Jewish consciousness, which is Christianity. "It is the inevitable destiny of fascism to create what it intends to prevent. . . . The will to power is self-frustrating. It is the meek who will inherit the earth."—C. J. T.

Reaching for the Stars

By Nora Waln,
Little, Brown & Company,
Boston, 1939. $3.

Nora Waln will be known to many through her book, *The House of Exile*, written in 1933. Now she has written a book of present day Germany. It has a strong emotional quality which can be understood only against the background of the writer's own character and philosophy. Of that background Nora Waln tells us that her father was a Pennyslvania Quaker and her mother Swedish. She grew up in close contact with the plain people of German extraction known as the Pennsylvania Dutch. Later she went to China and there married an Englishman in the Chinese postal service. After 13 years, upon her husband's retirement, she accompanied him in June 1934 to Germany where it was his desire to pursue his musical avocation. From the day she and her husband motored across the border from Belgium into the Rhineland until in 1938 they returned to London, she was torn by the startling contradictions of life in Nazi Germany. During those four years Nora

Waln made many friends among the people of the Rhine Valley, in Saxony, in the Black Forest, Vienna, Czechoslovakia and in Dresden. Through her huband's musical connections the homes of artists and music lovers were opened to them. Because of her own earlier "China book" as she calls it, and because of her deep interest in people, she met and became friends with many in all walks of life. She talked with them and listened with warm sympathy to the stories they told—exultant protestations of loyalty to the Feührer and the whispered complaints and muffled outcries against the cruelties of Hitler Absolutism. It was difficult to reconcile the warmth and romanticism of these German people with the blind obedience to the Party and open approval of Nazi ruthlessness, which many Germans expressed. Which of these, she wondered, could be the real German people? "Is Germany dead?" she asked herself, "or does she lie as Snow White, in a trance, from eating a poisoned apple?"

Immediately upon her return to England Mrs. Waln began the writing of this story of her experience during these four fateful years among the Germans. "A 'concern' has been on me to do it," she writes. "Its purpose is to help understanding between Germans and people who live outside the Dritte Reich."

One who reads this book is conscious of the compulsion of the writer's Quaker principles. Always she is eager to believe and tell only the best. When she must paint the black shadows she does so with simplicity and realism and without comment or vituperation. It is this very quality and her gift for dramatic understatement that makes the reader agree wholeheartedly with Dorothy Thompson's comment: "Because of all these things, she has written one of the most beautiful tributes to Germany and one of the most damning documents on Hitlerism that has come from any pen."

—E. G. R.

History and the Gospel

By C. H. Dodd,
Scribners, New York,
$2.

Jesus and His Church

By R. Newton Flew,
Abingdon, New York,
$2.

These books represent two distinctive trends in modern theological thinking. Professor Dodd sets forth the latest developments in the field of New Testament criticism. Principal Flew has done us an invaluable service by relating the modern ecumenical movement and the re-birth of the church's self-consciousness to the historic foundations of the Christian church.

Many competent observers regard C. H. Dodd of Cambridge as the outstanding New Testament scholar of our day. He has for the most part deserted the "battle of the books" which occupied the attention of critics of a generation ago for the more positive and constructive problem of the religious content of the New Testament. He is not so much interested in the question, "Who wrote this book and when and where?," as he is in the question, "What does this book tell us and what does it mean?" His concern, in a word, is to look at the books of the New Testament "as religious and not historical documents." Yet Christianity is an historical religion, and because of this the New Testament scholar must come to terms with "History and the Gospel." One must learn a new vocabulary in order to follow the professor, but it is good discipline and the words and phrases prove to be master-keys for unlocking the treasures of New Testament thought.

The two outstanding historical facts which the New Testament presents, and they may be regarded as cause and effect, are the life and death of Jesus Christ and the Christian church. Professor Dodd is

primarily interested in the former; Principal Flew concerns himself with the latter. In attempting to answer the question, "What is the church?" the author of *Jesus and His Church* goes back to Scripture and shows how Jesus did found the Christian church, not in all its institutional details of course, and how his conception of what the church should be was derived mainly from Old Testament ideas though these were modified and reinterpreted for the new situation. Principal Flew's argument is well worth following and his book will long remain a classic on ecclesiology, a subject which is rapidly forging to the front of the theological scene.

H. T. K., Jr.

Your City

By E. L. Thorndike,
Harcourt, Brace & Co., New York,
1939. $2.

This book represents an attempt by the professor of psychology at Teachers College, Columbia University, to determine "G," a score or index, based on 37 features which are characteristic of a good community for good people to live in. It will be discussed for many months to come. In spite of certain adverse criticisms of churches based on insufficient data and subject to easy refutation as regards the Presbyterian Church (See *Monday Morning*, issue of May 15, 1939), the study is of great social value. Cities not listed should attempt to measure themselves on the Thorndike scale, and cities far down on the Thorndike scale should attempt to discover what is wrong with them. Dr. Thorndike's high ranking cities are composed largely of home-owning residents, many of them are suburbs of larger cities and most of them are largely free from manufacturing, mining, wholesale trade and transportation industries. Dr. Thorndike believes that nearly three-fifths of the differences in the goodness of life for good people (among cities) is caused by personal qualities of the population including their customs and ideals, about one-fourth by the per capita income, and not much more than one-tenth to differences in natural resources, climate, distribution of wealth, and income and homogeneity of race. This book is no reflection on American Protestantism, but it is a challenge to all churches to do their work better with the individual and with society.—C. J. T.

Let Me Think

By H. A. Overstreet,
The Macmillan Company, New York,
1939. 60 cents.

If the rest of the series equals this brilliant essay by the professor of philosophy and psychology at the College of the City of New York, The People's Library, sponsored by the American Association for Adult Education and the Carnegie Corporation, will become one of the mighty instruments of adult education in America. Get acquainted with these books. —C. J. T.

Books Received

And Ye Visited Me, Russell L. Dicks, Harpers. $2.50.

Art of Conducting Public Worship, Albert W. Palmer, Macmillan, $2.50.

Christian Attitudes to War and Peace, T.S.K. Scott-Craig, Scribners, $1.75.

Church and the Christian, Shailer Mathews, Macmillan. $2.

Cooperation as a Way of Peace, James Warbasse, Harpers. $1.

A Digest of the Bible, Peter V. Ross, Prentice Hall. $2.75.

God's Valley, Willson Whitman, Viking Press. $3.

Guide to Understanding the Bible, Harry Emerson Fosdick, Harpers. $3.

It Is Later Than You Think, Max Lerner, Viking Press. $2.50.

Making the Bible Live, Georgia L. Chamberlin, Univ. of Chicago Press. $3.

The Patriot, Pearl Buck, John Day Co., $2.50.

Right and Wrong, William P. King, Abingdon Press. $2.

Vesper Dramas, Marcus Bach, Willett, Clark Co. $2.50.

World Community, William Paton, Macmillan. $1.50.

Radio, Music, Drama

A new radio voice in the broadcasts of the Federal Council of Churches will be heard this summer. Dr. Joseph R. Sizoo, minister of the Collegiate Church of St. Nicholas, New York, on June 7 is to begin broadcasting a series of 12:30 o'clock Wednesday addresses.

A dramatic program devoted to law enforcement efforts against organized crime throughout the nation is broadcast by NBC, Mondays through Fridays at 7:00 p.m. as "Mr. District Attorney." The scripts use fictitious names and places, but are based on actual cases and illustrate the need for full public cooperation to stamp out the evils of "rackets."

Of interest to many is the program "A Bookman's Notebook" conducted by Joseph Henry Jackson, famed book critic of the *San Francisco Chronicle.* Mr. Jackson broadcasts over a coast-to-coast NBC network on Sundays at 5:30 p.m. His method is a discussion, rather than merely a review, of new books.

Joseph T. Sibley of the College of the City of New York, writing in the *American Mercury,* holds that religion has been the dominant theme of most of the stage hits and prize-winning plays on Broadway during 1938-39. The Pulitzer prize winner, "Our Town," with its "last act beyond the grave," leads Mr. Sibley's list. Then follow "Shadow and Substance," "Murder in the Cathedral," "Many Mansions," "Father Malachy's Miracle," "On Borrowed Time," and "Susan and God."

The Cleveland (Ohio) Church Federation has a department of drama under the leadership of Rev. Howard B. Withers, which aims to encourage high standards of religious drama in the local churches. Over a hundred interested persons attended the second annual Drama Conference last fall at which demonstrations of creative drama with children were presented. In the spring a religious drama festival was held in cooperation with Western Reserve University as part of the fourth annual Religious Drama Festival of Ohio Youth. A new venture of the drama committee is the organization of a "Workshop Theatre." Meetings are held monthly. The group will witness scenes put on by various church groups for the purpose of study, will visit community theatres, and in many ways seek to enrich and aid those who desire to make drama a vital force in worship, religious education, and Christian fellowship.

Among religious programs to be heard throughout the summer are:

SUNDAYS—

10:00 a.m., EDST, Highlights of the Bible Dr. Frederick K. Stamm—NBC-Red.

10:00 a.m., EDST, Church of the Air—CBS.

4:00 p.m., EDST, Sunday Vespers—NBC-Red.

WEEKDAYS—12:30 p.m., EDST.

Mondays, Faith and Freedom—Dr. Harold Paul Sloan (June)—NBC-Red
Religion in Life—Dr. Charles J. Turck (July, August).

Tuesdays, Where to Look for Help—Dr. Jesse M. Bader—NBC-Red.

Wednesdays, Religion and the New World—Dr. Joseph R. Sizoo (June, July), Dr. Francis Stifler (Aug., Sept.)

Thursdays, Frontiers of American Life—Dr. Mark Dauber—NBC-Red.

Fridays, At Home in the World—Dr. Leslie Bates Moss (June, July) Miss Edith E. Lowry (Aug., Sept.)

Saturdays, 6:30 p.m., EDST.
The Art of Living—Dr. Norman Vincent Peale—NBC-Red.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of the West and East Coast Preview Committees, cooperating with the General Federation of Women's Clubs.

Dark Victory (Warner Bros.) (Bette Davis, George Brent, Humphrey Bogart, Geraldine Fitzgerald) A great, tragic story, beautiful in its simplicity and depth of appeal, "Dark Victory" is a masterpiece of production, direction and acting. The story is of a spirited, carefree girl who, doomed to die from a brain tumor, overcomes her natural fears, accepts her fate gallantly and meets death with courage. **Adults.**

Dodge City (Warner Bros.) (Errol Flynn, Olivia de Havilland, Ann Sheridan, Bruce Cabot) A semi-historical Western in Technicolor, which packs a thrilling collation of violent action, robust comedy and tempestuous romance. **Too intense for children, otherwise family.**

East Side of Heaven (Universal) (Bing Crosby, Joan Blondell, Mischa Auer, Irene Hervey, C. Aubrey Smith) This light and amusing story is topped off by a bright new ditty, "Sing a Song of Sunbeams," and a laughing, gurgling, bright-eyed baby, Sande Lee. Two witticisms cleverly woven into the dialogue are: "This would be a better world if there were more singing and less dictating," and "There's one thing that scientists can't preserve in alcohol—a happy home." **Family.**

Man of Conquest (Republic) (Richard Dix, Gail Patrick, Joan Fontaine) Highly entertaining historical drama, presenting the story of the conquest of Texas and the career of Sam Houston in a very real and vivid manner. The influence of Andrew Jackson and Sam Houston upon each other, their strongly contrasted natures, yet their faith and respect for each other, is deftly brought out by excellent character delineations. **Family.**

The Story of Alexander Graham Bell (20th Century-Fox) (Don Ameche, Loretta Young, Henry Fonda) The heart-breaking struggle, the wild moments of exhilarating success, the tender romance of Alexander Graham Bell, are poignantly and realistically portrayed in this historical drama of the life of this great American inventor. **Family.**

Wuthering Heights (Samuel Goldwyn-U. A.) (Laurence Olivier, Merle Oberon, David Niven, Flora Robson, Donald Crisp) A brilliant production and a real achievement in transposing to the screen a dramatic study of human emotions. The ethical message of the book is handled obliquely; one's sympathy is stirred for a hero who is destroyed rather than ennobled by love. A most unusual psychological study. **Adults.**

The Story of Dr. Jenner (MGM) Documentary. Extremely interesting and informative is this well-produced short subject dealing with the discovery of a vaccine for prevention of smallpox by Dr. Edward Jenner, an obscure English doctor, and the sacrifices and struggle necessary to overcome the ridicule, hostility, and superstition of the plague-ravished country. **Family.**

Love Affair (RKO Radio) (Irene Dunne, Charles Boyer) A casual love affair develops into a case of true love, after many vicissitudes—not a new theme but presented with such delicacy and freshness that its appeal is poignant. **Adults and young people.**

The Story of Vernon and Irene Castle (RKO Radio) (Fred Astaire, Ginger Rogers, Edna May Oliver, Walter Brennan) The cinema biography of two interesting and talented people is a typical American success story bound to furnish inspiration and courage in the example they set. It will have a nostalgic appeal to those who remember the Castles and their time, and will captivate those for whom it evokes no memories by reason of the enchanting entertainment it affords. **Unreservedly recommended for the family.**

Ice Follies of 1939 (MGM) (Joan Crawford, James Stewart, Lew Ayres, Lewis Stone) Genuine personalities abound in a story of a husband and wife whose divergent careers present numerous difficulties. They arrive at a working compromise, but all is not plain sailing. A technicolor production that offers everything—homely philosophy, good comedy, and the requisite amount of pathos. **Family.**

Reference Materials

√ Check Your Program—for Social Education and Action

To bring you up to date on the materials ready for your church program of Social Education and Action let us remind you of these six types of SOCIAL PROGRESS pamphlets prepared by the Department of Social Education and Action.

Discussion Guides. These are designed for the use of any group of adults or mature young people who want seriously to face the social issues of our day and to enlist in efforts to meet the problems created by them. The following are available:

Church and Society—A Survey
Christianity and Economic Justice
Peace—In These Times
Liquor and Modern Life — 25 cents each.

Worship Services. On themes of social need in relation to God's purposes in the world, these services are prepared for individual use in church worship or other group meetings:

Stand Fast—Be Strong (Temperance)
A High Way and a Low (Temperance)
Let Us Build Peace (Peace)
His Way Is Peace (Peace)
Ye Are Brethren (Race Relations)
What Doth God Require? (Economics)

2 cents each; $1 a hundred.

Pamphlets. These are for general reading and reference:

Religious Foundation for Social Education and Action
Man—Slave or Free?
Religious Awakening and Social Progress
America—What Now? — 10 cents each.

Leaflets. For general distribution in group meetings or at the conclusion of a seminar or address. Brief, concise, challenging, they deal with peace, group and race relations, liquor, and gambling. Others are in preparation.

50 cents a hundred; sample set, 10 cents.

Book Lists. Selected lists of books, pamphlets, discussion guides, and program materials from many sources on social and economic issues, international peace, the liquor problem, and group and race relations. Free.

General Information. Ministers and other leaders in the church will find these pamphlets helpful in planning and directing groups in study and action on social issues:

Annual Reports of the Committee on Social Education and Action to the General Assembly. Free
Christian Action on Social Problems. 15 cents
Christian Education and the Alcohol Problem. 10 cents
The Local Church and the Liquor Problem. 10 cents

May be ordered through your nearest Presbyterian Book Store.

New Pamphlets on Current Issues.

America and the Refugees, by Louis Adamic. Public Affairs Committee, 30 Rockefeller Plaza, New York. 10 cents.

Problems of National Defense, by Major George Fielding Eliot

American System, by Raymond Leslie Buell

The Good Neighbors—The Story of the Two Americas

Battles Without Bullets—The Story of Economic Warfare

Foreign Policy Association, 8 West 40th Street, New York. 25 cents each.

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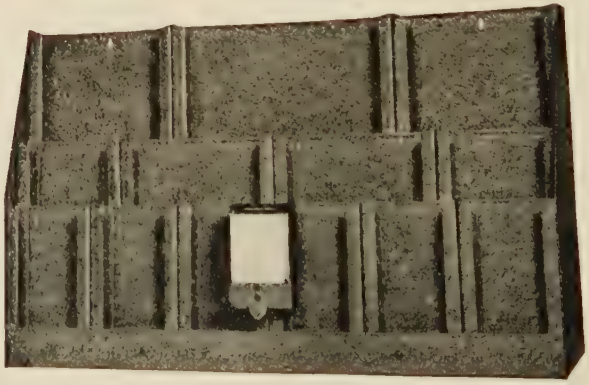

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S. E. A. Bulletin

Explanation—This bulletin is not concerned with sea travel, but with the chairmen and members of committees on Social Education and Action (S. E. A.) in the various presbyteries and synods of our Church. It continues the *Social Progress Bulletin* that has been sent to each chairman on the first of each month. All the material in SOCIAL PROGRESS, we hope, will be of value to our chairmen and members, but this page will be our special opportunity to talk over with the committees on Social Education and Action the next practical steps that can be taken in presbytery groups and local churches to make application of the Christian gospel to the social tasks of our day.

The Present Situation—We now have 34 synods and 192 presbyteries organized with committees on S. E. A. We have very few local churches with a chairman or director of work in this field. A primary task of every presbytery committee is to locate in each church one or more persons who are deeply concerned about the kind of society we have as compared with the ideal society described by Jesus, and then have the minister appoint that person or persons to represent the church in these matters. Put this job at the top of your list of summer objectives.

The Strategy of Social Action—There are many devout persons in the Presbyterian Church who are distrustful of the activities of the Department of Social Education and Action. Their uneasiness arises out of a fundamental misunderstanding of the purpose and method of this department. They fear that the church may be turned into some kind of pressure group and involved in politics. Let it be explicitly understood that the only official action by churches that is contemplated by this department is a program of study, of survey, of developing understanding and attitudes, and of occasional declarations (such as pronouncements by synods or presbyteries) that may represent the mind of the group that has been studying these social issues. The "action" that is contemplated in the title of this department and in its program is not to be action by an official church body, but the action by individual Christians who singly or in a group resolve to participate actively in those interdenominational or civic movements of reform that commend themselves to the conscientious judgment of the individuals concerned. This procedure amply protects the church as an ecclesiastical institution from participation in politics or civic reform, but through its educational program, it opens the way to many forms of social service in which we as Christians will want to engage. Do you know any better procedure than that which is here outlined?

Growing Approval of S. E. A.—The recent questionnaire on the tasks of the church was answered by 912 ministers. The four tasks suggested were:

1. To proclaim the gospel of Christ.
2. To encourage and satisfy the need of worship.
3. To be a school of Christian education.
4. To assist persons to be intelligent participants in the application of Christian principles to the social order.

The replies of the ministers may be classified as follows:

	Number	*Percentage*
Those holding that all four tasks were equally important	738	80%
Those holding that the fourth task (S. E. A.) was distinctly less important than one or more of the others..	143	16%
Those holding that the fourth task was *not* an important part of the work of the local church.....	31	4%
Total	912	100%

This expression by the great majority

of ministers replying to the questionnaire is distinctly gratifying. The General Assembly has charged this department with the task of "making more effective the application of the principles of the gospel of Christ to the social, moral, economic, national, and international problems of our time." We are encouraged to know that so many ministers approve of our efforts to assist them and their churches to do the fundamental Christian educational work that must be done along all the lines set forth by the General Assembly. We are at the service of the churches.

Your Task—Take this issue of SOCIAL PROGRESS and determine which of the many incidents and projects described in these pages represent the one thing that your committee could do something about in your own presbytery or local town. Is it liquor control, peace work, gambling regulation, race relations, slum clearance, a new attack on poverty, the setting up of an agency for better industrial relations, support of the public schools, the hospital or the community chest, a warning blast against the surrender of democracy or the violation of civil liberties? One or more of these tasks is waiting to be done by you and your fellow Christians. Do one task for the making of a better community. Keep steadily at it throughout the summer. And then send SOCIAL PROGRESS a news item that we may encourage others to go and do likewise.

Incidentally—A few subscriptions to SOCIAL PROGRESS (50 cents a year) from your church would gladden the heart of the editors and enable us to produce a better magazine next fall. Until September, then, when the first of our regular monthly issues will appear (ten issues to the year, omitting July and August) we now say: "To the tasks that await us, let us go confidently and humbly in the spirit of the Lord Jesus."

Sincerely your friend,
Charles J. Turck.

Calendar of Events

June 9-16—Foreign Missions Conference of North America, Swarthmore, Pa.

June 11—Children's Day.

June 16-24—Winona Lake School of Missions, Winona Lake, Ind.

June 20-25—Northern Baptist Convention, Los Angeles.

July 6-11—37th International C.E. Convention, Cleveland, Ohio.

July 6-9—National Council of Church Women, Lake Geneva, Wis.

July 11-Aug. 16—Winona Lake School of Theology, Winona Lake, Indiana.

July 22-28—Baptist World Congress, Atlanta, Ga.

July 24-Aug. 5—Presbyterian Summer Training School, Wooster, Ohio.

July 24-Aug. 2—World Conference of Christian Youth, Amsterdam, Holland.

Aug. 3-15—Presbyterian Summer Training School, San Anselmo, Calif.

Aug. 13-20—Geneva Summer School of Missions, Lake Geneva, Wis.

Aug. 21-24—Continuation Committee, World Conference on Faith and Order, Clarens, Switzerland.

Sept. 3—Labor Day Sunday.

Sept. 6-10—National Baptist Convention, U.S.A., Philadelphia.

Sept. 24—Rally and Promotion Day.

Sept. 24-Oct. 1—Religious Education Week.

Oct. 1—World-wide Communion Sunday.

Oct. 15—Christian Home Sunday.

Oct. 29—Temperance Sunday.

Nov. 5—Armistice Day Sunday.

Nov. 26—Stewardship Enrollment Sunday.

Dec. 10—Universal Bible Sunday.

SOCIAL PROGRESS

Official organ of the Department of Social Education and Action

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